Mr. *Phillips's*

SERMON

ON THE

Living Water.

June 3d. *A. M.* 1750.

BRITISH MUSEUM

The living Water to be had for Aſking.

A

Plain DISCOURSE

Deliver'd (chiefly) at *BOSTON*,

Viz.

In the Audience of the Church and Congregation under the Paſtoral Care of the Reverend Mr. *Samuel Cooper*.

On LORD'S-DAY **June** 3d. *A. M.* 1750.

And now Publiſh'd at the Deſire of many of the Hearers :

To whom it is humbly Dedicated.

By SAMUEL PHILLIPS, M. A.
And *Paſtor* of the *South*-Church in *Andover*.

Rev. xxii. 17.—*And whoſoever will, let him take the Water of Life freely.*

Luk. xi. 13. *If ye then, being Evil, know how to give good Gifts unto your Children ; how much more ſhall your heavenly Father give the Holy Spirit to them that aſk him ?*

BOSTON:

Printed by S. KNEELAND for D. HENCHMAN in Cornhill. MDCCL.

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By SAMUEL PHILLIPS, M.A.

And Pastor of the South-Church in ...

BOSTON:

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The LIVING WATER to be had for Aſking.

JOH. IV. 10.

Jeſus anſwered and ſaid unto her, If thou knoweſt the Gift of GOD, and who it is that ſaith unto thee, Give me to drink; thou wouldeſt have aſked of him, and he would have given thee living Water.

OUR Lord and Saviour, when he was here upon the Earth, did not confine himſelf to one Place, nor wait 'till People came to him, but *he went about* from Place to Place, and where-ever he came he was *doing Good.* (*a*) This he had conſtantly in View, and made it the whole of his Buſineſs.

And as *Samaria* was ſituate between *Judea* and *Galilee*, therefore *he muſt needs go thro' Samaria* in his Journey to *Galilee*, unleſs he had fetched a Compaſs a great Way about.—And coming *to a City of Samaria, called Sychar*, the ſame with *Shechem*, as it is ſuppoſed; and to that Part of it where was a *Well*, which went by the Name of *Jacob's*

(*a*) Acts 10. 38.

Jacob's Well; it being *about the ſixth Hour*, i. e. about Mid-day, the Heat of the Day; and *being wearied with his Journey*, as alſo a-thirſt, He *ſat thus on the Well, viz. So* as People when wearied with travelling uſe to ſit; and probably, on or by the *Stone* with which they had cover'd the Well's-Mouth; a Seat not only mean, but cold and hard.

And he had not ſat long, before *there came a Woman of Samaria to draw Water*. This was the Errand which ſhe came upon, not having the leaſt Expectation of meeting the *Meſſiah*; but ſo it was, there ſhe found *Jeſus*, who *ſaid unto her, Give me to drink*: A modeſt & ſmall Requeſt; What can we either aſk or give, leſs than a Cup of cold Water? His Diſciples being abſent, for *they were gone away unto the City, to buy Meat*; He did not diſdain to apply to a poor Woman for this Favour. But ſhe perceiving by his Garb or Dialect that he was a *Jew*, was led to think ſtrange, that he would aſk, or had any Expectation to receive, a Kindneſs from a *Samaritan*, becauſe *the Jews had no Dealings with the Samaritans*.—— To which our Lord replied, as in my *Text*, that altho' *he* was a *Jew*, and *ſhe* a *Samaritan*, yet *if ſhe had aſked of him, he wo'd have given her* Water, even *living Water*; And this, *you would have aſked of me*, had you not been *ignorant*, who I am; and inſenſible what Need you have of this living Water.— He not only waved, for the preſent, any Diſcourſe relating to the Conteſt between the Jews and Samaritans, but gave her to underſtand, that now ſhe had a Seaſon of Grace, and that it concerned her to come to the Knowledge *of him*, and to be an humble Petitioner *to him*, in as much as he was the *Gift of God* for the Salvation of fallen Man. And we have ſome Reaſon to think, that it prov'd a Day of Grace and Salvation to her and others.

And O, that it may *now* be *ſuch* a Day to ſome, or to *one* at leaſt of my Hearers!

My Text contains the *Sum* of the Goſpel, as much almoſt as any one Verſe in the Bible.

And

And in the Words, we may take Notice of *three* Things, *viz.* 1. That altho' our Saviour did not upbraid the Woman for, yet he put her in Mind of her *Ignorance*, with Reſpect to himſelf. q. d. Surely Woman, you don't know, who He is that talketh with you: You are quite inſenſible, that I am not an ordinary Perſon, or a meer Man; but you look upon me, only as a Jew, and a poor weary Traveller; When as, I am in Truth, *the Gift of God* to the World: And this is what it concerns *you* in particular, to have the Knowledge of. 2. Our Saviour moſt reaſonably concluded, that provided ſhe had known him, ſhe would have addreſs'd him by Way of Petition for the living Water. Your Ignorance is the Obſtacle—. And then, 3. He gave her to underſtand, that he ſhould not have been backward to anſwer this her Requeſt, altho' ſhe was ſo loth to give him ſo ſmall a Matter as a Draught of cold Water. *Thou wouldſt have aſked—, and he would have given thee——.*

I ſhall ſpeak to *three* Obſervations from the Words; but very briefly to the firſt and ſecond.

Obser. I. That the Lord Jeſus Chriſt is a Gift of God, and the richeſt Gift that ever was, to fallen Man.

He is ſtyled by Way of *Emphaſis*, *the* Gift of God.

1. He is *a Gift*. *God ſo loved the World, that he gave his only begotten Son.* (*b*) Yea, our Saviour very frequently ſpake of himſelf, as being ſent, or given by the Father. And ſo the Apoſtle *John*; *God ſent his only begotten Son, that we might live thro' him.* (*c*) And even in the Prophecy of his Birth, it is thus expreſſed; *Unto us a Child is born, unto us a Son is given—.* (*d*) Our Saviour deriv'd his Commiſſion from the Father. (*e*) For altho', as God he be equal with the Father, yet not as Mediator; in *this* Reſpect, he became God's Servant; and therefore, the Father ſtyl'd him *his righteous Servant.* (*f*)

True

(*b*) Joh. 3. 16. (*c*) 1 Joh. 4. 9, 10. (*d*) Iſai. 9. 6. (*e*) Heb. 5. 5. (*f*) Iſai. 53. 11.

True indeed, the Son is ſaid *to give himſelf:* For, he moſt voluntarily comply'd with the Will of the Father; ſaying, *Lo, I come to do thy Will, O my God.* (*g*) The Father gave the Son, and the Son gave himſelf.

I might juſt mention in what Reſpects the Father gave *his Son, viz. By Promiſe,* namely, to our *firſt Parents*; (*h*) And to *Abraham,* (*i*) And to *Jacob:* (*k*) Yea, *he ſpake of him by the Mouth of his holy Prophets, which have been ſince the World began.* (*l*) ——Moreover, He may be ſaid to be *given* in and by the *Sacrifices* and *Ceremonies* of the Levitical Law; becauſe they pointed to, and were fulfilled in him: He being the Subſtance, and they the Shadow. (*m*) And finally, He was *actually given, when the Fulneſs of Time was come.* (*n*)

And if it be enquir'd, What was he given for?

I Anſwer, To be the Prophet, Prieſt and King of our Salvation; *viz.* To inſtruct us in the Way to Life, by his Doctrine and Example, and by the Holy Spirit.—And to be the great Propitiation or Expiatory Sacrifice, and conſequently to ſuffer and die in Behalf of his People. Yea, and to make Interceſſion for them in the Vertue of his Satisfaction.—And finally, *Unto him all Judgment is committed; for God hath given him to be Head over all Things to the Church, and he muſt reign until he hath put all Things under his Feet.* (*o*)

So that it is evident, that the *Father* as well as the Son, bears a *Good-Will* to the Children of Men.

And O, what a bright Diſplay is here of the *Juſtice* of God, in that *he ſpared not his own Son, but delivered him up for us all.* (*p*)

We alſo learn, that *God hath abounded towards us, in all Wiſdom and Prudence,* (*q*) in finding out ſuch a Way, a moſt ſure and effectual Way for the Recovery and Salvation of his People. A Way, which would never have been thought of by the bright Intelligencies above: Never was ſo bright a Diſplay made of the Wiſdom of God.

And

(*g*) Pſal. 40. 7, 8. (*h*) Gen. 3. 15. (*i*) Gen. 12. 3. (*k*) Gen. 49. 10. (*l*) Luk. 1. 70. (*m*) Col. 2. 17. (*n*) Gal. 4. 4. (*o*) 1 Cor. 15. 25. (*p*) Rom. 8. 32. (*q*) Eph. 1. 8.

And ſo I come to ſay,

2. Our Lord Jeſus Chriſt is the *greateſt* and *richeſt* Gift of any. *The* Gift of God. No Gift like this. For,

The *Donor*, tho' he be the great Creator and high Poſſeſſor of Heaven and Earth, had *no greater Gift* to beſtow. What Gift ſo worthy, ſo excellent as this! Not only a Perſon moſt innocent, yea, perfectly holy, but alſo, the dearly beloved, and only begotten Son of God.—— And the Greatneſs of this Gift appears, not only from the Worthineſs of the Perſon, but alſo from *our own Wretchedneſs*, and the Neceſſity we were under of periſhing, unleſs God had thus laid Help on one that was Mighty.—And finally, who can ſay, *how great* the *Favours* and *Benefits* be, which are now purchas'd for us, and offered to us? Not only Salvation from all Evils, moral and penal; but alſo all thoſe poſitive Bleſſings which we ſtand in Need of, to conſtitute us compleatly and for ever happy.

What amazing Love is this! Lord, What is Man, that thou ſhouldſt be thus mindful of him!

And O that we may be conſtrained by the Love of God, to *accept* of this rich Gift! Moſt ungrateful ſhall we be, both to the Father and Son, as alſo barbarous to our own Souls, if we neglect this unſpeakable Gift. *(r)*

Obser. II. That the true Reaſon why poor Sinners do not ſeek after Chriſt, and an Intereſt in his Perſon and Benefits, is, becauſe *they are ignorant* of *him*.

If thou kneweſt the Gift of God—, Thou wouldeſt have aſked of him.—— 'Tis but little that we know of God by the Light of Nature, but we know nothing of our Lord Jeſus Chriſt, but only by the Light of Revelation. Yea, and altho' *we* often read and hear of him, yet, we remain ſadly ignorant of him; until we be illuminated by the *Spirit* of *God*. Indeed, we hear him repreſented as altogether *lovely*; and yet, we diſcern him not as ſuch: Yea, tho' we are told, that we ſtand in infinite *Need* of him, yet we remain inſenſible of it, and ſo reſt content without partaking of that Fulneſs which dwelleth in him. 'Tis very ſad to

 conſider

(r) Heb. 2. 3.

conſider how ignorant the generality of Chriſtians are, both of their own Malady, and of the Remedy which is provided by Chriſt. Alas! How many who have attained to a good Degree of doctrinal Knowledge, yet, remain ignorant of the Beauty and Glory of Chriſt. What is thy Beloved, ſay they, more than another Beloved. Chriſt is unto them, not only unſeen, but unknown.

And now, I ſay, this their *Ignorance* is the true Reaſon why they *neglect* to ſeek after Chriſt, and continue at a Diſtance from him. For, *this* is the Ground and Foundation of their Pride, Unbelief, Prejudice, Preſumption, and Carnality, &c.— Nor is the Ignorance of Goſpel Sinners, barely a not-knowing, or a ſimple Ignorance, nay, but an allowed and indulged Ignorance, and this is an effectual Bar againſt Chriſt, and a Deſire of Acquaintance with him.—— 'Tis impoſſible in the Nature of Things, that we ſhould be deſirous of an unknown Good, how excellent ſoever it be: And it is evident, that the holy Scriptures do join together the Knowledge and Deſire of Chriſt; as in the Text, and the Pſalmiſt ſays, *They that know thy Name, will put their Truſt in thee.* (ſ) As a Perſon can't unfeignedly deſire Chriſt, until he has a ſpiritual diſcerning of him; ſo, on the other Hand, a Man who has ſuch a diſcerning, will deſire and long after him, as one altogether lovely.

And now, let what has been ſaid of our Ignorance with Reſpect to God our Saviour, ſerve to hide Pride from us.— And let the Conſideration that a bare doctrinal Knowledge is not ſufficient, quicken us to aſpire after a ſpiritual Diſcerning of ſpiritual Things, and to be much in Prayer to God, to convince us of our Sin, Miſery and Danger, and to enlighten our Minds in the Knowledge of himſelf, and of Jeſus whom he hath ſent; and then to perſwade and enable us to receive a whole Chriſt, with our whole Man.

O let us remember, that this ſpiritual Illumination is much more excellent, as alſo more neceſſary, than bodily Eye-Sight; for *without that* we ſhall never ſee and purſue our

(ſ) Pſal. 9. 10.

our higheſt Intereſt, but ſhall ſpend away our Days in a blind and ſottiſh Manner, and (as I may ſay) go blindfold to Deſtruction, and then, *lift up our Eyes being in Torment. (t)* — Wherefore, let us be adviſed to be ſo wiſe for our ſelves, as often to *go alone*, and endeavour to *Realize* our own natural Blindneſs, and by Conſideration & Prayer, to put our ſelves in the Way of the Spirit's Operation, as alſo to cheriſh his divine Motions in us ; and then we may hope, that he will turn us from Darkneſs to Light, and from the Power of Satan unto God.

And finally ; Leſt any of us ſhould deceive our ſelves, it concerns us to *examine*, Whether we have ever yet had a Sight of the Sinfulneſs of Sin, and of the Vanity of the Creature, of the Beauty of Holineſs, and of the Majeſty and Excellency of the holy Scriptures ; and ſuch a Senſe of the divine Perfections, as to move us to love and fear, truſt in, and ſubmit unto God thro' Jeſus Chriſt, receiving him in all his Offices, and cleaving to him with full Purpoſe of Heart: If not, we are ſtill in Ignorance and Darkneſs, and in Danger of Perdition.— O let no Man flatter himſelf in his own Eyes, and think himſelf to be ſomething, when he is nothing, and thereby deſtroy his own Soul.

But I haſten to what I chiefly intend, *viz.*

Obser. III. That the Bleſſings and Benefits which our *Lord Jeſus Chriſt* has to beſtow on ſuch, who are ſo ſenſible of their Need of them, as to aſk them of him, are fitly compared to *living Water*, or, to running Water, which iſſues from a *living Spring*.

If thou kneweſt the Gift of God, and who it is that ſaith unto thee—, thou wouldeſt have aſked of him, and he wou'd have given thee living Water : That is, I my ſelf would have given it to thee. As I am the *Gift* of God to the World, ſo I would have *given* thee, living Water, if thou hadſt but aſk'd it of me.

'Tis obſervable, that under the Similitude of *Water*, the Bleſſings of the *Meſſiah* were frequently promis'd in the Old Teſtament. *(u)*

(t) Luk. 16. 23. *(u)* Iſa. 12. 3. & 35. 7. & 44. 3. & 55. 1. and Zech. 14. 8.

And now, in the New-Teſtament, we often find, that our Saviour likens the Spirit of Grace, or, the Graces of the Spirit unto Water. *(w)* For, as the *Meſſiah* was the great Promiſe of the Old Teſtament, ſo is the holy Spirit, and the Graces of the ſame (being the Fruits of *Chriſt's* Purchaſe,) the great *Goſpel*-Promiſe.— Theſe, the *Lord Jeſus* has to beſtow on all ſuch who ſee their Need of the ſame, and will *aſk* them of him, whether they be *Jews* or *Samaritans*, Men or Women: For, Whether *Jew or Greek, Bond or Free, Male or Female, they are all one in Chriſt Jeſus. (x)* Whoever they be that receive him according to the Goſpel, are accepted of him, and become the Children of God thro' Faith in him.

But for the further Illuſtration of this Doctrine, it may be ſhewn, 1. That the *Spirit* and *Grace* of *Chriſt* is fitly compared to *Water*. 2. Why this is called *living Water*. 3. That this is for all ſuch who are ſo ſenſible of their Need, as to *aſk* for it. And 4. That it is *the* free *Gift* of *Chriſt* unto all ſuch.

Firſt, I am to ſhow, that the *Spirit* and *Grace* of *Chriſt* is fitly lik'ned unto *Water*. For Inſtance;

1. There is great *plenty* of this Element; And *Chriſt* has provided great *Plenty* of ſpiritual Good. As his Blood is of infinite Merit, ſo he has a Fulneſs of Grace, yea, an infinite Fulneſs; Enough, not for ſome only, but for all. And therefore ſuch as periſh, do *not* periſh becauſe our Saviour cannot ſupply them with Grace, but becauſe they do not, or rather will not, take of the Water of Life: With him there is eno' and to ſpare.

2. Water is *cheap*: It may be had for little or nothing. 'Tis a common as well as a plentiful Element: Any Man may go to the Spring and drink: Even ſo, the Bleſſings of Chriſt's Purchaſe are free, and to be had on free-coſt. And therefore, they are offered to us *without Money or Price. (y) Whoſoever will may take of the Waters of Life*, and that *freely. (z)* You may any of you have for taking, for fetching. If you will but take or receive the Lord Jeſus, then all his Benefits will be yours. 3.

(w) Text. Joh. 7.38. *&c. (x)* Gal. 3.28. *(y)* Iſa. 55.1. *(z)* Rev. 22.17.

3. Water is *nigh* to our Houſes, and at our own Doors; Even ſo, Chriſt and his Spirit are *nigh* to us. The Bible, Ordinances and Miniſters are at Hand, as Means to inſtruct, convert and comfort. And the Spirit of God is often ſtriving with us. So that Grace and Mercy are bro't and offered at our very Doors. *Behold, I ſtand at the Door, and knock; if any Man hear my Voice, and open the Door, I will come in to him—.* (a) O, let us not turn the Grace of God into Wantonneſs, nor neglect this holy Water, *becauſe* there is ſo great *plenty* of it. But remember, that as Water either thrown away, or ſpilt on the Ground, cannot be gathered up again, ſo, when we have idled away our Day, it will be in vain to ſeek for Grace. And truly, we may juſtly fear, that this our Day will ſoon be at an End; for, God hath waited upon many of us a great while; and he hath expreſly ſaid, *My Spirit ſhall not always ſtrive with Man.* (b)

4. Water is of a *cooling* Nature; Even ſo, *our* Lord Jeſus may be ſaid by his Spirit and Grace, to *cool* and comfort the Soul, when it is as it were ſcorch'd with the Apprehenſion of God's Wrath. And therefore the *Pſalmiſt* ſaid, *In the Multitude of my Thoughts within me, thy Comforts delight my Soul.* (c) And the Prophet *Iſaiah, Tho' thou waſt angry with me, thine Anger is turned away, and thou comforteſt me.— With Joy ſhall ye draw Water out of the Wells of Salvation.* (d)

5. Water (as we all know) ſerves to allay and *quench* our natural *Thirſt*; Even ſo, by the Spirit and Grace of Chriſt, his People come to have their inordinate *Appetites* in ſome Meaſure ſubdued; and in particular, hereby their *worldly* Thirſts are, in a good Degree quenched. They *thirſt not* after earthly Enjoyments *as before.* (e) For, their Affections are now taken off from Things below, and ſet on Things above. They are crucified to the World, and the World to them.— And I may add, that Water quencheth *Fire*, as well as allays our natural Thirſt; So, the Spirit

(a) Rev. 3. 20. (b) Gen. 6. 3. (c) Pſal. 94. 19. (d) Iſa. 12. 1, 3. (e) Cant. 5. 14.

Spirit and Grace of Chriſt quenches the Fire of *Pride* and *Paſſion* in ſome good Degree. He, by his Grace, enables his People to learn of him, *Who is Meek and lowly in Heart.* A happy Exchange, Humility and Meekneſs inſtead of Pride and Paſſion.

6. Water renders the Earth *fruitful*; Even ſo, our Lord Jeſus, by the Graces of his Spirit, renders his People *fruitful* in good Works! 'Tis *he who worketh in them both to will and to do the Things that are good. Without me*, ſaid our Saviour, *you can do Nothing.* And agreeably, the Apoſtle ſaid, *I can do all Things thro' Chriſt who ſtrengtheneth me.* The Lord's viſiting his Church with his Spirit and Grace, in order to render the ſame fruitful and flouriſhing, is expreſſed by his *watering* of it. (*f*)

7. Water (as we all know) *ſoftens* ſome hard Things which would, otherwiſe, be of no Uſe to us; Even ſo, the Lord Jeſus, by the Graces of his Spirit, *ſoftens* hard Hearts, which, otherwiſe, would not, could not, be to the Praiſe and Glory of God. 'Tis *he* (I ſay) who creates the clean Heart, and renews a right Spirit. His People are made willing in the Day of his Power. The Change wro't in Converſion is a new Creation. *If any Man be in Chriſt, he is a new Creature.*— (*g*) *He is born again* (*h*)— And by the renewed Influences of the divine Spirit, he grows in Grace, and makes Advances towards a State of Manhood, 'till he attains to a Meetneſs for the heavenly Inheritance.

8. Water has a *cleanſing* Vertue; Even ſo, the Grace of Chriſt is of a purifying Nature. As by his Merit his People are delivered from the Guilt and Puniſhment of Sin, ſo by his Spirit and Grace they are ſaved from the Pollution and Dominion of Sin. They are enabled more and more, to die unto Sin, and to live unto Righteouſneſs.

Once more,

9. Water is very *neceſſary* for this Life; *Aqua*, that is, as ſome ſay, *a qua Omnia.* We are convinc'd of the neceſſity of it, and eſpecially in a Time of Drought; Even ſo, the Grace of Chriſt is *neceſſary* in order to our living a *ſpiritual*

(*f*) Iſa. 27. 3. (*g*) 2 Cor. 5. 17. (*h*) Joh. 3. 3.

ſpiritual Life: Without this Grace, we ſhall remain dead in Treſpaſſes and Sins, and ſo, ſhall die in our Sins and periſh for ever: For, except a Man be born again, he cannot ſee the Kingdom of God; and all ſuch who are born again, are *born of the Spirit*. (*i*) *It is the Spirit that quickneth.* (*k*) And it is the Spirit of Holineſs who *worketh all our Works* in us and for us. His Influences and Operations are as *neceſſary* to our Salvation, as the Satisfaction and Interceſſion of the Son.

Theſe Things may ſerve to ſhow, that the Spirit and Grace of Chriſt is fitly lik'ned to *Water*.

And now; O, that we may be led by the daily Sight and Uſe of Water, to meditate frequently on Chriſt, his Perſon, Offices and Benefits.— 'Tis obvious from what has been ſaid, that our Lord, has plenty of ſpiritual Bleſſings, even ſuch as we ſtand in abſolute Need of; O let us therefore repair to him for a Supply of this Water, which is no other than *living* Water.—

And ſo I come,

Secondly, To ſhow, why the Graces of the holy Spirit are here called the *living* Water. And,

1. Becauſe they proceed and do derive from a *living Spring*; even, from the *Lord Jeſus*, who is *the Fountain of living Waters*. As Man's Surety, he paid an invaluable Price to *purchaſe*, not only a Deliverance, for us, from Sin and Wrath; but moreover, all thoſe poſitive Bleſſings which we ſtand in Need of; and accordingly, *it pleaſed the Father that in him, all Fulneſs ſhould dwell*; ſo that, with him are unſearchable Riches, even an Allſufficiency of Grace, as well as of Merit; and all our Springs are in him.—— And he is a *moſt pure* as well as a full Fountain. All the Streams which flow from him are pure Streams: For, altho' the Actions, even of the beſt Men living have a Degree of Impurity attending them, yet, this is owing to the Remains of Corruption which are in them: And as they derive further Meaſures of Grace from Chriſt, ſo, they become more & more like to the holy One of *Iſrael*.—

And

(*i*) Joh. 3. 6. (*k*) Joh. 6. 63.

And I may add, that he is ſuch a Fountain as *can never be exhauſted.* He has eno' not only for our preſent, but alſo for our conſtant and abundant Supply. A Fountain overflowing and everlaſting, and not like the Waters of a Land-Flood, which ſoon diſappear: For, our *Jeſus is the ſame Yeſterday, to Day and for ever.*

2. 'Tis called the *living* Water, becauſe of the *good Effect* which it has upon all them who receive it. As for all ſuch who are deſtitute of it, they are dead while they live; for, they don't anſwer the End of Life, which is to live to God; nay, but they are Servants to diverſe Luſts and Pleaſures, and ſo are ripening for Deſtruction. But now, as for ſuch who partake of this living Water, they are quickned and *made alive* in a ſpiritual Senſe: They are paſſed from Death to Life, and are become new Creatures.— And not only are they alive, but *lively* and active in the Service of the living God. They henceforth live unto him, and not to themſelves: They conſult his Glory, and give up themſelves to be governed according to his Will, and are aſpiring after a greater Conformity to his Image and Likeneſs, deſiring to be holy, as he is holy.— Indeed, they ſometimes backſlide, but then, they remember from whence they are fallen, and repent, and become more vigilant and diligent then before.

3. 'Tis called the *living* Water becauſe of the *Continuance* of it. This *living*, holy Principle ſhall be and remain in the happy Subject or Recipient, even as a Well of Water, ſpringing up into everlaſting Life. The Saints ſhall not wholly and finally fall from Grace; for, he who has begun the good Work in them, will carry it on and compleat it; nor will he ever leave or forſake them. He who is the Author, will be the Finiſher of their Faith, and will keep them by his mighty Power thro' Faith unto Salvation.

4. 'T'is called the *living* Water, becauſe they only *who* have a Principle of true Grace do partake in the Benefits of *Juſtification.* The unpardoned Man is *dead* in Law. i.e. the Law condemns him, as worthy of Death, the ſecond Death: Nor is there any Way for us to obtain Remiſſion and Juſtification, but only thro' Chriſt, and *by Faith* in him:

him: We must receive him in all his Offices, and in particular, as the Lord our *Righteousness*; and therefore we are said *to be justified by Faith.* (*l*) And this is sometimes styled *Justification of Life.* (*m*) Because such as are justified are not only delivered from the Wrath to come, but also are entitled to *eternal Life.* In a Word; we may fairly argue our Justification from our Sanctification; For, *whom he called, them he also justified.* (*n*)

5. 'Tis called the *living* Water, because unto such only who have an holy Principle within them, do belong those *Consolations* of God, which are as *Life* from the Dead. The *Work* and *Witness* of the Spirit in the Heart give just Ground of Hope, yea, and of *Joy* in God, as the God of our Salvation. (*o*)

6. 'Tis called the *living* Water, because true Grace entitles Persons to, and being improved, it qualifies them more and more for *eternal Life. Blessed are the pure in Heart, for they shall see God.* (*p*) But without Holiness no Man shall see the Lord.— Yea, and the Saints shall not only be received to Glory, but shall be confirmed in a State of Bliss. They shall go no more out, for, none shall be able to pluck them out of their Saviour's Hand. He'll loose none of his Body Mystical, but he and they shall dwell together in the heavenly Mansions, World without End. (*q*) — In a Word; With him are the Words of eternal Life, and he will not fail to bestow that Life on his Followers. He is gone to prepare a Place for them, and in the mean Time, he is preparing them for that; and we may be sure that his Labour shall not be in vain.

This may suffice to shew, why the Graces of the holy Spirit are called the *livnig* Water.

And now, this teaches us to whom we are to look both for spiritual and eternal Life, even unto *Jesus*, who tho' he was dead, yet is now alive, and behold, he liveth for evermore. We may well say, as *Peter*, *Lord, to whom shall we go? thou hast the Words of eternal Life.* (*r*) Where-

(*l*) Rom. 5. 1. (*m*) Rom. 5. 18. (*n*) Rom. 8. 30. (*o*) Rom. 8. 14—17. (*p*) Matt. 5. 8. (*q*) Rev. 7. 15, &c. (*r*) Joh. 6. 68.

ever we go, or what-ever we do, yet if we neglect *Chriſt*, we ſhall miſs of Life. For, *he is the Way, the Truth, and the Life.* (ſ)

We alſo learn, that the ſaving Benefits of Chriſt are infinitely preferable to all the Enjoyments of this preſent Life; for, theſe are but as broken Ciſterns which can hold no Water; they fail us, when we ſtand moſt in Need of Help. But now, as for the Grace of God, this is a *living* abiding Principle, the good Part which ſhall never be taken away from ſuch who have it.— Yea, Holineſs is not only neceſſary in order to prepare us for Happineſs, but it is an *eſſential Part* of Man's Felicity. The more like any Man is to God, the more happy is he. A Conformity to the divine Image is the Glory and Perfection of the humane Nature. O that we may be ſo convinced hereof, as to cleave unto the Lord, not only becauſe in his Favour is Life, and his Loving-Kindneſs is better than Life: But alſo with a Deſire to become *like* unto him, and to be *holy* as he is holy.

Thirdly; This living Water is for ſuch who are ſo *ſenſible* of their *Need* of it, as to *aſk* for it.

The *Samaritan* Woman might have received it, if ſhe had *aſked* for it, under a *Senſe* of her Need of it.

'Tis not eno' for us to hear that this Water *may* be had; but moreover, we muſt be ſenſible that it is ſuitable for us, and that we ſtand in abſolute Need of it, and muſt periſh without it; and accordingly, ſhould take Pains in the Uſe of Means appointed, to obtain it, and eſpecially, be much in *Prayer* for that End.—— Whoever finds the Want of Water to allay his natural and bodily Thirſt, will be at Pains to procure it; and truly, ſo will all ſuch who feel their Need of Chriſt and of his Benefits. They will not only enquire the Way, or what they muſt do, but will be up and doing in Hope that they ſhall find Mercy, and obtain Grace to Help: Yea, they'll diſdain all other Things in Compare with ſpiritual Bleſſings, and account all but Droſs and Dung, that ſo they may win Chriſt, and be found in

(ſ) Joh. 14. 6.

in him.—— And O, how forward will they be to take *Shame* to themſelves for having under-valu'd this living Water, ſo long a Time: They wonder that the Patience of God has been lengthned out towards them, and that they are not conſumed for having neglected ſo great Salvation.— And in a Word; Nothing ſhort of this living Water will now content them. Ordinances alone don't anſwer; No, but their Language is, give us this Water; give us Chriſt or we die, we periſh.

Theſe are the Perſons who are ſenſible of their Need of Chriſt and his Benefits: They *deſire*, and will not fail to *aſk* for the ſame.

And now, I am to ſhow, that this living Water is *for ſuch*. As appears,

1. In that Chriſt, has *invited* theſe very Perſons to come to him, and has promiſed them, that if they ſo do, they ſhall be ſupplyed. *Ho every one that thirſteth, come ye to the Waters*, &c: (t) *Bleſſed are they who hunger and thirſt after Righteouſneſs, for they ſhall be filled.* (u) *In that laſt and great Day of the Feaſt, Jeſus ſtood and cried, ſaying, If any Man thirſt, let him come to me and drink.* (w)

2. Theſe Perſons are in a good Meaſure, *prepared* for the Reception of the living Water: For, they know how to prize it, will be thankful for it, and will be diligent to make a wiſe and good Improvement of it.— And Indeed, only ſuch (at preſent) have Reaſon to conclude, that the living Water is for them, becauſe we don't find any Promiſe made to thoſe who are inſenſible of their Need of it, and therefore *will not aſk* for it.— But now, they who are diſpoſed to *aſk*, have great Encouragement to hope that they ſhall obtain. A Deſire to the living Water, as alſo the Spirit of Prayer, are the Gift of God; and a Token for Good, even that further Mercy is not far off.— 'Tis certain, that God delighteth not in the Death of Sinners: 'Tis alſo certain, that the living Water is purchaſed for *ſome* of the Children of Men: And all they who *aſk* and *continue* ſo to do, with a *Deſire* to obtain, are the very Perſons

(t) Iſa. 55. 1. (u) Matt. 5. 6. (w) Joh. 7. 37.

ſons who are invited and commanded to *take of it*; *Whoſoever will, let him take*: (*x*) *He that aſketh receiveth.*— (*y*) *I ſaid not to the Seed of* Jacob, *ſeek ye me in vain.* (*z*) *I will pour Water* (even *my Spirit*) *upon him that is thirſty.* (*a*) Yea, *God* is *more* free and forward *to give the holy Spirit* to them that *aſk him, than earthly Parents* are to *give good Gifts to their Children.* (*b*) And our *Saviour* has expreſly ſaid, *Him that cometh unto me, I will in no wiſe caſt out.* (*c*)—

But I haſten to the

Fourth and laſt Thing propounded, which is, To ſhow, That the living Water is *the free Gift* of *Chriſt* unto all the happy Subjects thereof. *Text, He would have given thee living Water.* Conſider here,

1. That the living Water is a Fruit of our Saviour's *free* and voluntary Purchaſe. Indeed, it coſt him dear, but he was *voluntary* in what he underwent for the Purchaſe of it: He trod the Wine-preſs of God's Wrath alone, and of the People there was none with him. Grace as well as Pardon, is the Fruit of Chriſt's Purchaſe: *He ſuffered the Juſt for the Unjuſt, that he might bring us unto God.* Faith, and all that Peace, Joy, and ſpiritual Comfort, which are the Fruits of Faith, are the Purchaſe of his Blood.— 'Tis certain, that this living Water coſts us Nothing: The Price was paid long before we had a Being: Indeed, our Condition is ſuch, as render'd the Purchaſe neceſſary for us, but we contributed not a ſingle Mite towards it.

2. The *Beſtowment* of this living Water is alſo on *free-coſt*. 'Tis a Gift, and a free Gift; 'tis impoſſible, that we ſhould either Wholly, or in Part, merit the ſame: For, until we are born again, and have received a living Principle, we cannot do one good Work; I mean good as to the Principle Manner and End of the ſame: How then, is it poſſible, that we ſhould deſerve *the firſt Grace?*—Nor indeed, can we merit any *further* Meaſures of Grace, altho' we ſhall live a Life of Faith and Holineſs.—— For you muſt Note, that Faith and Obedience are a *gracious* Condition of the new Covenant, and no Way meritorious. Briefly to each: 1. *Faith,*

(*x*) Rev. 22. 17. (*y*) Matt. 7. 7, 8. (*z*) Iſa. 45. 19. (*a*) Iſa. 44. 3. (*b*) Luk. 11. 13. (*c*) Joh. 6. 37.

1. *Faith*, which is the prime Condition of the Covenant is a very *gracious* Condition. For, it is not only the *Gift* of God, but it must be wholly ascribed to *free-Grace*, that poor Sinners *may* take hold on Christ, and by Faith rely upon him, to be all that to them, and to do all that for them, which they stand in Need of. Faith doth not save, as a Work of the Law, no, but thro' the Righteousness of Christ, which Faith apprehends and appropriates: It is, in it self, the most indigent and Soul-emptying Grace, and yet fetches in a full Supply from Christ; and therefore, it is written, *By Grace* are ye saved *thro' Faith*.— (*d*) And,

2. Neither can *good Works* be, in any Measure *meritorious* of *further* Degrees of Grace: For these, even in the *best* Men living, are imperfect both as to Parts and Degrees: Yea, and our good Works are *Debts*: And moreover, all the Good which we do must be ascribed to the Spirit of God working in us; so that, *we* are indebted to God for his Grace, and *not he* to us for our Obedience: Nor indeed, is there any Proportion between our good Works and this living Water. And I may add, That if our Obedience was, in any Measure meritorious, then we should have whereof to glory; But no Man shall have any Reason to glory before God: Yea, if we are saved by Works, then the Promise is void, and Christ is dead in vain. (*e*) So much as we attribute to our own Merit, so much we detract from the Merit of Christ; and at the same Time, refuse to submit to him, as a Whole, and as our only Saviour: But now, the Lord Jesus will be a whole and a perfect Saviour to us, or none at all: *He saveth* not in Part, but *to the uttermost*, compleatly and everlastingly, *all them that come unto God by him*. (*f*)

In a Word; It is evident from the Scriptures, That the whole and every Part of our Salvation is the *free-Gift* of God thro' Jesus Christ: Thus, he *pardons Sin freely* (*g*) And *we are justified freely by his Grace*—(*h*) Also, a *New Heart* is the *Gift* of God. (*i*) And *eternal Life* is his *Gift* thro' Jesus Christ our Lord. (*k*)

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(*d*) Eph. 2. 8. (*e*) Gal. 2. 21. (*f*) Heb. 7. 25. (*g*) Eph. 1. 7. (*h*) Rom, 3. 24. (*i*) Ezek. 36. 26,7. (*k*) Rom. 6. ult.

I proceed to the *Improvement* of the two laſt Heads of our Diſcourſe; and eſpecially of the *Third.*

1. From what has been juſt now ſaid, we may learn, that great is the *Error* of ſuch, who eſteem either Faith or Works, or both together, to be in any Meaſure meritorious of Salvation: All ſuch Perſons are building upon a falſe Foundation, and will ſooner or later, be aſhamed of their Hope. *No other Foundation can any Man lay, than that is laid, which is Jeſus Chriſt.* (*l*) *Neither is there Salvation in any other*—. (*m*) *Not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us*—. (*n*)

2. Seeing this living Water is the *free Gift* of Chriſt—, This may teach the Children of God to give unto God thro' Jeſus Chriſt, all the *Praiſe* and *Glory* of that Good, which is either wro't in them, or done by them.— Alſo, let your Dependance be from Time to Time, on free Grace thro' Jeſus Chriſt, for your Acceptance with God, in your Deſires and Endeavours to ſerve and glorify him: For, there is no Way to be accepted, but only in the beloved Son of God.—Nor may you be diſcouraged becauſe of diſallowed Vanity and Deadneſs in the Performance of holy Duties: Indeed, you ought to bewail, and to ſtrive againſt the ſame; but what I ſay is, that you may not be diſcouraged, by Reaſon thereof, from proceeding in the Way of your Duty; Nay, but be preſſing forward: — And under a Senſe of your manifold Infirmities, be more and more importunate in Prayer, that you may be *ſtrengthned* with Might in the inner Man, and may go from Strength to Strength, until you ſhall appear before God in Zion.

3. And what I chiefly intend, is a Uſe of *Exhortation*, and that in *two Branches*, viz. 1. To the Awakened. And 2. to the Secure.

1. To the *awak'ned* Sinners, or ſuch who are ſo far ſenſible of the Excellency and Neceſſity of the living Water, as to begin to be inclined to *aſk* for it; let all ſuch be exhorted and encouraged to *haſten* away to Chriſt for a Supply.—

(*l*) 1 Cor. 3. 11. (*m*) Acts 4. 12. (*n*) Tit. 3. 5.

ply.— Consider, that it is he, who by his Spirit, has thus awakened and convinced you: And indeed, this is the very Method which he takes with poor Souls, in order to bring them home to himself. Yea, and he has provided a Word of Encouragement for such as are awak'ned, as in the Texts already cited; for, he knows that none are so apt as they, to dispute the Willingness of Christ to supply their Wants, and to become a Saviour to them. The Invitation is therefore given forth in Form of a Proclamation, *Ho* every one that thirsteth, come— (*o*) yea, *all that will*, are invited to take—. (*p*)—— But here, I must enter *a Caution*, and that is, beware of taking up short of Christ. You may not rest content (as it is to be feared many do) with your Awak'nings and Convictions, or, with your Purposes and Promises. No, but must *flee for Refuge to lay hold on the Hope set before you.* (*q*) — The Gospel Rule and Command is to *come to Christ*, as you would experience any saving Benefit by him. What will it avail you, to have only some Tho't and Desire that Way? Of what Advantage will it be to you, that the living Water is provided and offered, unless you *partake* thereof? Your hearing of it, and your commending it, will not answer for the healing and saving of your Souls; No, but there must be *Application* of the same made to you by the holy Spirit; and for this *he will be enquired of* and *sought unto*, and that in the most *humble* Manner, and with *fervency* and *constancy*, and in the *Name* of *Christ*.

You must be on your *Guard against* all *Temptations* to neglect this your Duty: If it be suggested, that *there needs no haste:* Consider, that the Time of Life is very uncertain, and if Death should overtake you before you are born again, your Case will be hopeless and helpless, and that for ever.— Neither hearken to the Temptation, that *now it is too late*, or, that your Day of Grace is past; For, consider, that *God* is yet waiting that he may be gracious: And since *he* is *waiting*—, Surely, good Manners as well as our holy Religion teaches *you* to be found *waiting* on and for him, until

(*o*) Isai. 55. 1. (*p*) Rev. 22. 17. (*q*) Heb. 6. 11.

until he ſhall be pleaſed to look down and behold from Heaven, and to have pity on you. You are not properly *Beggars*, if you go about to limit the holy One of Iſrael: 'Tis certainly, your higheſt Wiſdom, as well as your indiſpenſable Duty, to lay your ſelves frequently at his Foot, and to depend on his meer Mercy, thro' Jeſus Chriſt.——Yea, and the living Water is richly worth not only your *aſking*, but alſo your *waiting* for, becauſe, when obtained, it will be in you as a Well of Water ſpringing up into everlaſting Life: It will not only abide with you, but will prompt you to every good Word and Work, and will entitle you to Life and Glory.——And let me proceed to tell you, that *this* is the Way in which many, if not all who are born again at their *adult* Age, have obtained the living Water, *viz.* by diligent ſeeking and laborious ſtriving to enter in at the ſtrait Gate: And *you* have as great Encouragement to hope for Mercy and Grace as they had; For, God is as merciful ſtill as ever; and there is ſtill as great a Fulneſs in Chriſt as ever; and he is offering to communicate a Meaſure of the ſame unto you: Yea, and you may hope, that God is by his Spirit, drawing you, if you find your ſelves from Time to Time, to be diſpoſed and determined to *aſk* for the living Water, and accordingly do ſo.— Say not, that they who have obtained, were not *ſo unworthy* as you are: For doubtleſs, they alſo had a deep Senſe of their Unworthineſs; yea, and ſuch a Senſe of your own Unworthineſs is neceſſary in order to your receiving the living Water: The more unworthy and ill-deſerving you be in your own Sight, the more welcome will you be to Chriſt.— The awak'ned Sinner is very apt to ſay, O, that I could perform Duty better, that ſo I might be *prepared* to come to Chriſt: But now this argues a ſecret *Pride*, even a Deſire to bring ſomething with him to commend him to Chriſt, when-as, you muſt be willing to be beholding to free Grace thro' Jeſus Chriſt, and accordingly muſt come (as I ſaid) with the Spirit and Diſpoſition of Beggars, ready to ſtarve and periſh; or rather, as *Malefactors* under the condemning Sentence of the Law, and in Danger of having the ſame executed upon you. A deep Senſe of

of Want, and a true Deſire of Help, for God's Mercy Sake, and on the Account of the great and only Saviour, will beſt commend you to God's merciful & gracious Regards; for, he reſiſteth the Proud, but giveth Grace to the Humble. Free Grace ſhould have, and you muſt be willing that it may have, all the Glory of your Salvation, from firſt to laſt.—Let me juſt put you in Mind, and I pray you to keep in Mind, that the true Reaſon why God our Saviour commands you to come to him, is *not* to bring any Profit to him, *but* that you may reap ſaving Advantage *by* and *from* him, even receive of his Fulneſs.— Wherefore, come to him for this very End, yea, and *continue* to come in the Ways of his Appointment, and particularly in the Way of *Prayer* and Supplication: Is it not needful, that I ſhould *again* Caution you againſt being *diſcouraged* from *continuing* to *aſk* for the living Water, *becauſe* God delays the giving of it to you? On the other Hand; Let me adviſe and intreat you to be the *more* diligent in ſeeking, and the *more* importunate in *aſking* for the ſame, *becauſe* you do not preſently obtain it: Your Diſappointment may not be a Diſcouragement from, but rather ſhould be an Excitement to continue in, the Duty of Prayer, after the Example of the Woman of *Canaan*, of whom you read, in *Matt.* 15. 22. *&c.* Anſwers of Prayer are many Times deferred to teach and quicken us to pray more, and to pray better; and that we may learn to hope, and quietly to wait for the Salvation of God. You muſt be willing that God ſhould take his own Time to fulfil your Requeſt, otherwiſe, you don't properly *wait* on him. The Thing which ought *firſt* to be deſired by you, is, that you may be *prepared* to receive the living Water: And truly, if you *aſk*, and do not preſently receive it, you may conclude that you are not yet prepared for it; for, Chriſt with-holds it not from any, who are ſo prepared, as humbly and thankfully to receive, and fruitfully to improve it: Wherefore, *pray* and *faint not*.—— And yet, you muſt beware of having any ſecret *Dependance* on your Importunity in Prayer: Think not that the ſame can entitle you to the Grace of God: Always remember, that there is no Merit in begging, and leaſt of

all, when the Beggar is *a Criminal*, ſuch as we all are: The living Water is to be *aſked* for, as a free Gift, and in no Reſpect to be claimed as a Debt. Far be it from you to imagine, that God is obliged to you for your Prayers and other Performances, how frequent or how fervent ſo ever you be: O labour to renounce *your own Righteouſneſs as filthy Rags*, ſenſible of the Iniquities of your holy Things, and acknowledging, that if ever you ſhall receive the living Water, all the Praiſe will belong to God in Chriſt, and that you ſhall be for ever indebted unto him.—In a Word; It is now a critical Juncture with you, and you are in a *two-fold* Hazard, *viz.* either of *loſing* yourConvictions and ſo becoming more hard'ned than ever; or elſe, of taking up with a *falſe Hope*, and building upon ſomething that looks like Grace; You have Need to look well, that you cheriſh your Convictions, as alſo that you build on nothing ſhort of Chriſt and free Grace: *Him* you muſt receive with your whole Man, and in all his Offices, and evidence the ſame by keeping all his Commandments, otherwiſe you'll certainly be aſhamed of your Hope: See to it (I pray) that you be not *haſty* and ſudden in coming to a Concluſion, that yourState is ſafe and good: If yourFoundation will not bearExamination, it will prove quite inſufficient; yea, and if you indulge an Averſion to that important Duty of Self-Examination, you may juſtly fear, that you are ſtill dead in Treſpaſſes and Sins.

Thus much to the awak'ned———.

2. I proceed now, to ſpeak to ſuch who are *ſecure in Zion*, being inſenſible of their Need of the living Water:

O, be exhorted to be very diligent and conſtant in the Uſe of Means appointed, that ſo, you may come to *thirſt* after, and then, that you may *obtain* this living Water. And in particular, accuſtom your ſelves to the Exerciſes of *Conſideration* and *Prayer*; otherwiſe, you have no Reaſon to hope, that you ſhall be the happy Subjects of this living Water.

If you enquire, *What* are we to *conſider* of?

I ſhall reply in a few Particulars, briefly — as,

1. Conſider

1. Consider and realize that you are by Nature *destitute* of this living Water: For, *that which is born of the Flesh, is Flesh.* (r) that is, sensual and carnal: And you remain carnally-minded, until you are born again, and have a living, holy Principle implanted in you.

2. Consider that it is *not in your Power*, by all your Strength and Skill, *to procure* this living Principle to your selves; and therefore it concerns you to be waiting on God, in his own Way, for the Bestowment of it.

3. Go on to consider of the *Excellency* of this living Water. 'Tis infinitely more excellent than common Water, or than Gold, the finest Gold; and accordingly, the good Man is much more excellent than his Neighbour. Such a Man is born *from* above, and has the incorruptible Seed: And he is born *to* an Inheritance incorruptible and undefiled, and that fadeth not away. If earthly Enjoyments and Accommodations are worthy of your Labour & Pains, O how much more, this living Water!

4. Proceed to consider of the absolute *Necessity* of this living Water. Many other Things are convenient and desirable; but now, *This* is absolutely necessary. Without it we shall remain impure and odious in the Sight of God; and must have our Portion with the Unclean, World without End: For, without Holiness no Man shall see the Lord, and consequently, the unholy must have their Lot with Devils and damned Spirits: We were all of us made for Immortality, and therefore, if we be not for ever happy, we shall be for ever miserable; And happy we cannot be, unless we be born again.

5. Consider further, that God has not only appointed certain Means of Grace, but also has *enjoyn'd* you, in his Word, *to seek him while he may be found, and to call upon him while he is near.* (s) — And indeed, the very Light of *Nature* directs you to be found waiting on the supreme Being, for that Good which you stand in absolute Need of, and which none but himself is able to bestow upon you: Nor may you otherwise expect it, nay, but will have just

(r) Joh. 3. 6. (s) Isa. 55. 6.

Cauſe to fear, that he will leave you to die in your Sins, and to periſh in the greatneſs of your Folly.—— And it ought to be aConſideration of great Weight with you,that it will be to the *Honour* of *God*, for you to *aſk*, and to *continue* to *aſk*, for this living Water, *viz.* the Honour of the Father, Son and Holy-Ghoſt, and to the Glory of his Wiſdom, Power, Goodneſs and other Perfections.——— But if you neglect this your Duty,you'll greatly diſhonour God, *viz.* by trampling on his Authority, and by deſpiſing the Riches of his Goodneſs.

Conſider alſo, that your *aſking* for this living Water is a proper Means *to prepare you* for a thankful Reception and a faithful Improvement of the ſame.

And what ſhall I ſay more to awaken you to diligence and conſtancy in *aſking* for this invaluableBleſſing ? Need I tell you, that God is not only waiting on you, but alſo calling to you, and ſtriving with you ? — Yea, by your Neglect, you not only incenſe the Wrath of God, but do even ſet your ſelves at a further Diſtance from him, and harden your Hearts ſtill more againſt the Calls andCounſels of the Goſpel : And if you perſiſt herein, you'll *treaſure up to your ſelves Wrath againſt the Day of Wrath, and the Revelation of the righteous Judgment of God. (t)*

But probably, you pleaſe your ſelves, that you intend to be tho'tful of your Souls and Eternity *a while hence*, and then, to *aſk* in good Earneſt for the living Water.— But who art thou that thus boaſteſt of to Morrow, as tho' your Times were in your own Hand, and not in God's : Pray conſider,that yourDay of Grace paſſeth away *very ſwiftly* ; yea, and it may end before theDay of Life ; for God may be provoked (while you are in Health) to Swear that you ſhall not enter into hisReſt, and his Sentence can never be revers'd,— In ſhort, I muſt tell you, that you live in vain, as to the main End of Life, ſo long as you continue regardleſs of the living Water ; yea, you are, as I may ſay, fatning your ſelves for the Day of Slaughter. — O that I may be inſtrumental to awaken you out of your Security, and to prevail with you to *aſk* for this living Water.

But

(t) Rom. 2. 5

But perhaps, ſome will be ready to *object* againſt what I have been urging you unto, as quite *unreaſonable*, ſaying, How can it be expected, that we ſhould *aſk*, and *continue to aſk* for the living Water, *before* we have *a Deſire* to the ſame, and do *thirſt* after it? We have been taught (ſay you) that *it is God who worketh in Perſons, to will* as well as to do, *of his good Pleaſure.* (*u*) And when he is pleaſed to do this *for us, then*, we ſhall not be backward to *aſk* for the living Water.

To which I reply, that how *plauſible* ſoever this Objection may ſeem, yet, really it has *no Weight* in it, becauſe, altho' you have not a *deep Senſe* of the Excellency and Neceſſity of the living Water, ſuch as the Children of God have; yet, you have a *rational* Conviction of the *Truth* hereof; *that is*, if you are not quite ſtupid and ſottiſh, you can't but be ſomewhat convinced in your own *Reaſon* and *Judgment*, that this living Water is both excellent in it ſelf, and neceſſary for you; And therefore, ſo long as you refuſe or delay to *aſk* for it, you contradict your own Reaſon, and gainſay the Light of your own Minds, and don't act up to the Character of intelligent Beings.—In a Word; you'll certainly be *ſelf*-condemned, if you will not, agreeable to the Dictates of your own Conſciences, wait upon God, entreating that he would *thoro'ly* convince you of the true Excellency of this living Water, and of your own Need of it, and ſo would lead you to *thirſt* after it; and that having thus prepared you for, would then *impart* the ſame unto you. I ſay, If you neglect to *aſk* for it, you'll have no Cloak for this your Sin.

But then, probably, you'll be inclined to plead, by way of Excuſe, that *the Sacrifice of the Wicked is an Abomination to the Lord.* (*w*)

To which I reply; That thoſe Words refer to the obſtinate and reſolved, and not to the repenting and returning Sinner. 'Tis true indeed, God abhors ſuch Sacrifices and Prayers, as are made a Cloak for Sin, or, which are offer'd with a Deſign to practice Wickedneſs the more unſuſpectedly;

(*u*) Phil. 2, 13. (*w*) Prov. 15, 8.

edly: But now, if Perſons will frame their Doings to turn unto the Lord, then, He is ſo far from abhorring their Prayers, and other religious Services, that he has given them great Encouragement in his Word, to hope for Audience, and an Anſwer of Peace.

And I ſhall further add; Neither may you abuſe and pervert the Doctrine of *Election* (as many do) to your Diſcouragement. For, how know you, but you may be of *that* Number? YourDuty, doubtleſs, is to improve that Doctrine for your Quickning and Encouragement; becauſe; if it be duly conſidered, it has a Tendency that Way: For, if ſome were not elected, but *all* were left *barely* to their own free-Will, then, we ſhould have no Reaſon to think that *any* would be ſaved.——But now, ſeeing it is determined of God, that *ſome* ſhould be ſaved, this ſhould induce and encourage *all* to ſtrive to enter in: And agreeably, our *Saviour* himſelf, when the Queſtion was put to him, *Whether few ſhould be ſaved?* HisReply was, *Strive to enter in at the ſtrait Gate.* (*x*) — So that, all ſuch Perſons begin at the wrong End of their Work, who firſt of all enquire, Whether they are elected or not? For, the beſt, and indeed the *only* Way to make our Election ſure to our ſelves, is to make ourCalling ſure. *Whom he did predeſtinate, them he alſo called.* (*y*) And the Apoſtle *Peter* exhorts, ſaying, *Brethren, give Diligence to make your Calling and Election ſure.* (*z*)

Nor may I omit to put you in Mind, that while I am urging you to *aſk* for the living Water, I hereby intend, not only that you muſt obſerve religious Duties in public, private and ſecret, and be humble, conſtant and fervent therein; But moreover, that you uſe your *utmoſt Endeavours* to *Reform* whatſoever is amiſs in you; agreeable to the Direction of the Apoſtle *James*, *Draw nigh to God, and he will draw nigh to you*: But then it follows, *Cleanſe your Hands, ye Sinners; & purifie your Hearts, ye double-minded.* (*a*) q. d. If you would expect, that God ſhall draw nigh to you and hear your Requeſts for Grace, you muſt exert your ſelves

(*x*) Luk. 13. 23,24. (*y*) Rom. 8. 30. (*z*) 2 Pet. 1. 10. (*a*) Jam. 4. 8

ſelves in order to become *conformed* to the Will of God in all Things, and then, you may hope for Audience: Agreeable to that Scripture, *How long ye ſimple Ones will ye love Simplicity,— Turn you at my Reproof; Behold, I will pour out my Spirit unto you, I will make known my Words unto you.* (*b*) If we *aſk* of Chriſt the living Water, and *yet indulge* our ſelves in ſome *Courſe* of Life, which we can't but know, is contrary to his revealed Will, What do we, but lie unto him with our Mouths & flatter him withour Lips.

But then, ſome will be ready to ſay, we *can't reform* our Lives, *until* we ſhall receive this living Water, and have a clean Heart and a right Spirit.

To which I reply, that this is a great as well as a common Miſtake: For, altho' you can't *extripate*, or root out, a Luſt, yet, you can if you will, by ordinary Aſſiſtance, and without the Help of *ſpecial* Grace, refrain from the *external* Acts of Sin.— In *this* Reſpect, you can, and you ought to, break off from Sin, & to caſt away Tranſgreſſion.— And this is all that I am exhorting you unto, namely, to do what is within the Compaſs of your own Power, by ordinary and common Aſſiſtance, to do; with an humble *Dependance on Chriſt*, to work in you both to will and to do *after a godly Sort*.— And if you refuſe to comply with this Word of Exhortation, you'll daily incenſe the Wrath of God ſtill more againſt you: And if you will not improve that Meaſure of Power which you have, in behalf of your own precious and immortal Souls, What Reaſon have you to expect, that Chriſt will beſtow more, and a better Kind of Power upon you?

Wherefore upon the Whole; Do your utmoſt to *Reform* both Heart and Life.— Of what Age, or in what Relation ſoever you be, labour to ceaſe to do Evil, and to learn to do Well: Shake off Sloth, reſiſt Temptations, and awaken all the Powers of your Souls, and apply your ſelves with Speed and Vigour to do the Work which God has given you to do: Up and be doing, that ſo the Lord may be with you: Not only keep in Mind your Duty, but alſo labour to comply with every Article of the ſame.

And

(*b*) Prov. 1. 22, 23.

And yet, *rest not* in external Reformation, nor in numerous Performances of religious Duties: *Beware*, I say again, *Beware* of taking up content with being righteous before Men, but *ask* and *continue* to *ask*, yea, humbly wrestle in Prayer, Day and Night, for the Blessing, I mean, the *living Water*, or, an holy Principle, that so, you may be *like* God in some Measure; and being like him may *delight* to do his Will, as also have *Fellowship* with him in his Ordinances; and at Death, may go away to be with him, who being the *FOUNTAIN of living Waters*, therefore, in his Presence there is Fulness of Joy, and at his Right-Hand, are Pleasures evermore.

A M E N.

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And yet, *reſt not* in external Reformation, nor in numerous Performances of religious Duties: *Beware*, I ſay again, *Beware* of taking up content with being righteous before Men, but *aſk* and *continue* to *aſk*, yea, humbly wreſtle in Prayer, Day and Night, for the Bleſſing, I mean, the *living Water*, or, an holy Principle, that ſo, you may be *like* God in ſome Meaſure; and being like him may *delight* to do his Will, as alſo have *Fellowſhip* with him in his Ordinances; and at Death, may go away to be with him, who being the *FOUNTAIN of living Waters*, therefore, in his Preſence there is Fulneſs of Joy, and at his Right-Hand, are Pleaſures evermore.

A M E N.

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